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hibited by W. H. Black, Esq., F.S.A., consisting of the following articles, which he verbally described:—

Nine large coins or medals of various sizes, the largest of which is two inches and seven-eighths in diameter, pierced with a circular hole in the centre; the next is pierced in like manner; the third is beetle-shaped, with three round perforations in as many loops; the others are pierced with square holes, as in the common coinage of China. Some of them bear the signs of the zodiac, and others unusual devices; and all are believed to have been used as talismans, before they were brought to Europe, about ten years ago.

Six large coins or amulets, of great antiquity, pierced circularly. One of them consists of dragons wrought in open-work within a wheel; another has a square loop or handle: both are of deep green bronze. They are all described as used for "charms", in the MS. catalogue of the cabinet from which this drawer is taken, compiled by a native Chinese; and they constitute part of a valuable collection of Chinese coins brought over by T. H. Chapman, Esq., of Foochow, in December last.

A sword, made of thin Chinese coins, struck on one side only, and fastened with wire on both sides of a thin rod of iron. The number of pieces is fifty-two on each side. It is supposed to have been used for magical purposes; and perhaps is an emblem of the power of money. The coins overlap one another, as the scales of a fish.

A Chinese paper dollar, covered with silvered paper, in imitation of the Spanish dollars current in China: the date is "1701". They are used for burning in sacrifice.

Ten amulets in the form of sigils, of various shapes and colours; consisting of a perfumed paste or clay, through which coloured threads or cords pass, with loops, to attach these charms to the person or dress.

Eighteen feminine ornaments, mounted on pins, of different sizes, patterns, and bright colours, representing fantastic animals and flowers. These are commonly sold as charms, and worn in the hair of Chinese women.

Mr. Hyde Clarke then read the following paper:—

V.—On the Proto-Ethnic Condition of Asia Minor, the Khalubes (Chalybes), Idæi Dactyli, etc., and their Relations with the Mythology of Ionia. By HYDE CLARKE, F.E.S., Fellow of the Royal Society of Northern Antiquaries of Copenhagen, Corresponding Member of the American Oriental Society, etc.

ON a former occasion I called the attention of the Ethnological Society to the occupation of the mountains of Asia Minor by the tribes engaged in mining, referring to the Khalubes of old

and the Gipsies of the Besh Parmak or Five Finger mountains of the present day. (On the Propagation of Mining and Metallurgy, by Hyde Clarke.—*Ethnological Journal*, 1868.)

Recent observations have led me to take up the subject of the old hill mining tribes in more detail, because they give us what we must for the time accept as the oldest known populations in Asia Minor; because they give a key to the diffusion of population in the region, and the movements of the subsequent races; and, thirdly, because they had a close connection with the mythology of the district.

The opinion of eminent scholars, and particularly of those of the Sanscrit School, is, that the origin of the mythology of Greece and Ionia is to be sought among the Aryans; and they have given such ingenious explanations from Sanskrit philology and such elucidations from Indian practices, as to have gained the assent of the learned world. Few have dared to doubt doctrines supported by men of deserved reputation; but the more I have thought upon it, the more I have been convinced that the mythology of Ionia, at all events, could not be the absolute creation of the Aryans, or Indo-Europeans. As I succeeded in determining populations long antecedent to the Indo-European, and altogether alien, so I saw that not only must these populations have had a worship of some kind, but that their worship was already ancient in the early Indo-European epoch.

It is therefore utterly inconsistent to suggest an Indo-European origin, and however plausible the explanations may be, they cannot be correct. The explanation I suggest is this—that the Indo-Europeans in adopting the gods and worship of the anterior populations, chiefly applied an Indo-European nomenclature, and it is thus that scholars have been able to suggest etymological explanations of meanings and appellations which, after all, are long posterior to the things themselves. In some cases, ancient and non-Aryan words were retained and transmitted by the Indo-European settlers. As to resemblances between practices in India and those in the west, we have yet to ascertain what are Dravidian and what are Aryan, and what anterior to either, what belonging to that Tibeto-Caucasian period, which unites India and the western world.

Mythology is becoming a most important branch of ethnology, because it affords us records of some of the earliest impressions of the human mind, and has its relations to the history of mind, as bones and skulls to the history of the human frame, and as implements become material tablets of mental records. Mythology and philology are particularly valuable as assisting us in determination, where written history gives us little or no help.

The whole mountain system of Asia Minor, its backbone and ribs, are metalliferous, and they present deposits of hematite iron, accessible on the surface, in the neighbourhood of wood, and easily fusible. One legend affirms that the discovery of iron on the Mount Ida was owing to the accidental burning of woods fusing iron ore. This is inconsistent with another myth of the discovery of iron there; and although it may express a possible mode of the early discovery of the smelting process, yet the smelting of iron ore in Asia Minor was propagated by mining tribes. The application of the theory of an iron age, and indeed of the bronze age, will have to be greatly modified, so far as relates to Asia Minor and other countries of a like formation.

These mountains were occupied in the historical period by tribes engaged in smelting, that were called Khalubes. It will be shown that these pursuits are actually carried on in modern times near the site of the Khalubes and that of the Daktuli.

The Khalubes of Xenophon were barbarians, and the point naturally suggests itself that they were on that spot long antecedent. At the earliest date in Greek history and fable, iron is spoken of, and there are several legends in reference to it. It is by piecing these together we shall get a consistent whole, helping us in a clue to the ethnology, mythology and history; for where we have bones enough of the skeleton, so one bone helps us to a knowledge of the other, and we can build all together.

It is necessary first to explain the present state of the subject. Greek mythology and archaic history are made up by a confused intermixture of materials from the various countries of Asia Minor, Crete, Cyprus, and Hellas, and these have been treated first by the Romans, and so successively by all others, from the nearest western point, namely an Hellenic aspect. Now, if the myths originated in the east and passed to the west, it is evident we shall be looking through a wrong medium. This is irrespective of the false etymologies and confusion of events perpetrated by the Greeks themselves, in some cases utterly ignorant of the real events, and unpossessed of the means of elucidating them. Another cause of difficulty is that in the migrations to and fro, the legends of one place were localised as those of another of the same name; each Ida and each Olympus had the same legends.

The measure necessary to arrive finally at a correct decision is the unravelling of this skein. All this is a work of time and labour. For my own part, I cannot yet effect it; I can only make public those conclusions at which I have as

now arrived, with the wish that my errors may be corrected, and that the right channels indicate, may be properly explored.

It is essentially necessary to profit by what we know of Western Asia Minor, treating it not as a Greek country, but as a barbarian country, into which the Greeks penetrated. My present view of its ethnological strata is this:—

The Hellenic Greeks and allied Tribes ;

The Iberian ;

The Amazon, or Tibeto-Caucasians ;

The Kalubes and Hill Tribes, possibly of more than one stock.

It is questionable whether any descendants of the Greeks remain in Asia Minor. Those so called are partly of Tibeto-Caucasian stock, and partly possibly of Iberian. The Amazons or Tibeto-Caucasians are represented *in situ* by Lazians, Suans, or Tsanni and Georgians. It is possible that some of the hill tribes were allied to the other existing Caucasian nations. It is not here attempted to determine what the Khalubes were, but in the main they must have been ethnologically separate from the succeeding Amazon population, and perhaps included earlier aborigines mixed up with them. The natural key to a comprehension of Asia Minor in the Hellenic period is India, with its Aryans in the north and its Dravidians in the south ; with Aryan-speaking Dravidians, and with hill tribes of various physical features, speaking Aryan, Dravidian, and Tibeto-Caucasian languages, or mixtures of these, and possibly retaining relics of earlier languages. It is particularly desirable to bear in mind these hill tribes, tributary—held as inferiors, barbarians, brutes and outcasts, given to bloody superstitions, and yet exercising an influence by their own superstitions on the superstitions of the inhabitants of the plains. Our Hon. Member, Mr. W. W. Hunter, in the “Rural Annals of Bengal,” shows that if the Aryans have influenced the non-Aryans, so have the non-Aryans influenced them.

At each epoch in Asia Minor, the remnant of aborigines in the hills would be growing smaller, and approaching extinction, because in the case of the smelters, they were small in numbers under most circumstances, as their market was small, and when a great manufacture sprang up, the hills were filled with strangers, and also from time to time the other races took refuge in the hills. The blood of the Khalubes may still flow in the veins of some of the inhabitants of Lazistan, but their language and nationality must be lost, unless so far as special relics may yet be identifiable.

It will be most convenient to proceed at once to treat the subject without building up step by step.

i. Beginning at the end, we have the Khalubes of Xenophon in Pontus, now Lazistan, among the mountains. [Xenoph. *Anab.* v.] They worked iron and formerly silver.

Stephanus Byzantinus places Khalubes on the Thermodon, which is supposed to be erroneous, but in which he is very likely right.

Pliny (B. vi, ch. 19) speaks of Armeno-Khalubes to the east. These were very likely an eastern extension of smelting tribes.

The statement of the later historians that the Khalubes and the Chaldæi were the same, is an error.

At Oonieh, formerly Cēnoe in Pontus in the neighbourhood of the Khalubes, Hamilton (vol. i, p. 275) found people a few years ago working iron with charcoal. This appears to have been hæmatite, as in the Besh Parmak mountains. The Oonieh iron was sent to Constantinople.

ii. Khalubes are placed by Herodotus (B. i. p. 28) between the Mariandyni and Paphlagones, at that time in the empire of Cræsus. This has been contested, but is most likely right.

iii. These Khalubes are possibly connected with Pessinos in Galatia in the south. As this was a great temple of Cybele, I place there a tribe of Khalubes, represented by the Galli, priests of Cybele, who, it is to be observed, have no ethnological connection with the subsequent Gallic invaders.

iv. Khalubes in Phrygia, generally as connected with the worship of Cybele.

v. Daktyli or Finger Khalubes, in the Five Finger Mountains of Caria, opposite Tralles, to the south of the Mæander river.

This district, now called the Besh Parmak Mountains, is the place where the Chingani or Gipsies are now working hæmatite iron.

With these were connected the Korubantes and Kuretes, priests of Cybele, in Mount Latmus and the other mountains forming the termination of the chain of Messogis.

vi. Idæi Daktyli, Daktyls or Fingers of Mount Ida, a colony of the Five Fingers, brought in for the purpose of working iron. There were possibly Daktyls, on Mount Sipylus, near Smyrna, a great shrine of Cybele.

The foreign colonies extensions were—

A. In Samothrace, Lemnos, and it is to be suspected in the European districts from the names of Olympus.

Samothrace was a great seat of Cybeline mysteries, and represented by the Kabeiri.

B. In Crete, a colony of Daktyls carried over by Mygdon or Minos, and who introduced the legends of Ida in Asia

(Diodorus Siculus, v, 64). Diodorus (v, 65) says, the Curetes taught the people of Crete the keeping of flocks of goats and sheep, bee keeping, and the forging and smelting of metals. All these are arts of the hill tribes.

c. In Cyprus, the Daktyls discovered iron (Clemens Alexandrinus, *Strom.* p. 362.)

Idalus, a mountain of Cyprus, has a strong resemblance in name to the Ida of Asia, and that of Crete.

d. In Rhodes, the Telchines.

e. In Lemnos possibly the Cyclops, who made armour.

It is now necessary to connect the eastern Khalubes or historical Khalubes with the western mythic or Finger Khalubes. To do this we must pick out the legends.

The Dactyli Idæi, in the latter ages of Jovism, were well known as benevolent beings, to whom divine honours were paid, and whose very name was an infallible preservative in all times of terror and danger. There were also stones and amulets, called Dactyli Idæi, of sovereign virtue, and worn on the thumb. These stones in thumb-rings we have to trace back from the inanimate to the animate, from the mythic to the real, from names to living men. The Dactyli Idæi, being so well known, were named by several writers, who have given us various tales, all agreeing in the main, and which can be reconciled and made consistent. Although the Cretans claimed the Idæi Dactyli for their Mount Ida, and greatly developed the worship, yet the best authorities agree that they belonged to Mount Ida in Asia, and there we must restore them. One consequence of this is we get rid of their too close connection with the worship of Zeus, developed in Crete, and see more clearly their connection with the earlier worship of the Mother of the Gods.

The Dactuli properly and originally were not Idæan Daktyls at all. Their connection with Mount Ida was casual. The explanation in the Parian Chronicle is clear that two emigrant Daktyls discovered iron on Mount Ida. This appears to have been a later event, and by the western Greeks this event was treated confusedly, and consequently the Daktyls were immediately connected with Mount Ida, and a host of fable and false etymology raised thereon. Pollux (ii, 4) satisfies himself that the Daktyls were so called from living at the foot or roots of Mount Ida, *ἐν δακτύλοις*. Phrygia is agreed to be the original seat of the Daktyls, and they are connected with the worship of Cybele. Strabo tells a Phrygian legend of there being ten men, or as many as the fingers on a man's two hands. He also relates another opinion that there were but five Daktyls, who, according to Sophocles, were the inventors of

iron. Strabo says the Kuretes and Korubantes were descended from the Daktyls. Diodorus Siculus, a less Asiatic authority, takes his inspiration chiefly from Crete. He says the Daktyls lived on Mount Ida, in Crete; that some said they were a hundred, others only five, "equal in number to the fingers of a man's hand," whence they had the name of Daktyli; that they were magicians and addicted to mystical ceremonies; that Orpheus was their disciple, and carried their mysteries into Greece; that the Daktyli invented iron and fire, and had been recompensed with divine honours. Diomedes the Grammarian, stated that they were priests of Cybele, called Idæi, because that goddess was chiefly worshipped on Mount Ida, in Phrygia. He says they were called Daktyli, because, to prevent Chronos (Saturn) from hearing the cries of the infant Zeus (Jupiter) whom Cybele had committed to their custody, they sung Dactylic verses.

The Daktyls were iron workers from Phrygia, taking their name from Five Fingers. The tradition of Ephesus placed the Korubantes and their nurseling in the neighbouring mountains. From these mountains are seen another remarkable chain in continuation. These mountains are on the south side of the Great Mæander, and present five peaks,—a landmark around. The Turks call them expressly Besh Parmak, the Five Fingers, and, as already stated, at this day there are the iron mines, worked by Gipsies, who smelt the iron ore with charcoal, and convert the metal into horseshoes and nails, which they send into the neighbouring markets. The present name must be considered as the representative of the old name. Hence, we may conclude that Daktuli, or Fingers, was only the name given by the earliest Hellenes to the aboriginal smelting population of the Five Finger Mountains.

The ancient name of the Besh Parmak is not ascertained, but must have been Πέντε Δακτύλοι, or Five Fingers. Kiepert has placed Mount Latmos in that locality on his map of Asia Minor. Latmos, however, I consider, belongs to the southern chain, parallel to the Besh Parmak. The Besh Parmak mountains were well suited to shelter a hill tribe. On the north and west they are sheltered by the broad stream of the Great Mæander river, in the east by the Chinar river, and on the south they had in former days the Gulf of Miletus.

On the map of Tchiacheff there is a group of mountains on the Upper Mæander, beyond Denizlu, named by him as Besh Parmak, but there is no apparent authority for this, nor would it affect the question as to the other group.

The Turkish name, as stated, is Besh Parmak, and the local Greek name I find to be Pende Daktuloi. Thus the Turkish

name has been taken from the Greek inhabitants, and to them has descended from the old Greeks, which meets the present case. Whether, as the meaning has been translated from Greek into Turkish, it descended from some earlier language into Greek, we have no means of deciding.

Of these Finger Khalubes, some occupied the mountains between Magnesia ad Mæandrum and Ephesus, under the name of Korubantes and Kuretes. Magnesia ad Mæandrum was in the time of the Romans a great city for metal working, and the manufacturing of arms, as I consider from the medals dedicated to Vulcan, and the neighbouring formations, which appear to me to be slagheaps. This group of Latmos and other mountains lies between the Cayster and Mæander in compact shape.

The Finger men were considered as the worshippers, holders of the shrines, and natural priests of the Mother of the Gods, older than Diana, Zeus, or all the gods, being the oldest god of the country. So far as can be judged, the object of worship was a stone, and apparently a meteoric stone. A meteoric stone, falling from heaven, was always reckoned as a god or godlike statue from heaven, and its connection with iron gave the Khalubes and Finger-men a claim on it, whether in their own haunts, or found outside.

The worship of the Khalubes may be considered to have been that of a holy stone, and not necessarily of a goddess, or of a mother of gods, and they may be assumed to have worshipped also the sun and the moon.

This development of a worship of the Mother of the Gods in its latter forms is of external invention, and the same may be judged of its earlier forms. The Khalubes profited by the doctrines attributed to their goddess, and were the accepted priests of the goddess throughout Asia Minor.

The chief seats of the worship were Ephesus, Mount Sipylus near Smyrna, Mount Ida, Pessinos in Galatia, and Mount Berecynthus, in Phrygia.

The Mount Sipylus, near Smyrna, and Magnesia ad Sipylum, had a privileged temple; and the statue on the rock Codinus, which was the most ancient statue of all, and attributed to Broteus, the son of Tantalus. Sipylus is a metalliferous mountain (Pausanias, iii, 22). It is stated to have produced brass. The magnet is said to have been discovered at Magnesia ad Sipylum, and named *Μαγνήσιος Λίθος*, or *Μαγνης*; it was also called *Λυδία λίθος*.

Ida is connected and confounded with Gargara. In the latter mountain, zinc appears to have been worked near Andira (Strabo, xiii), and M. Texier found scorix at Assos.

At Ephesus, there is no present record of a temple of Cybele, —one reason may be that it was merged in that of Hekate ; another, that it was in a village or town of Mount Solmissus, above Ortygia. However, all legends point to this district, and the Five Finger Mountains, or Besh Parmak, as the scene of the personal presence of the goddess. The statue of Diana, of Ephesus, said to have fallen from heaven, and supposed to be a log, may have been a meteorite of that shape, and originally devoted to Cybele.

Pessinos, in the latter ages, was the main seat of the worship. The statue there was a meteorite, fallen from heaven, but was transferred to Rome. The priests, called Galli, descended from the Khalubes, or imitating them, practised barbarous rites.

The real centre of the worship of the mother of the gods was in the mountains near Ephesus, and a connected theory may be formed. The Khalubes were known to the Amazons and Iberians as Kuretes and Korubantes,—to the Greeks, as Fingermen.

The Amazon foundation of Ephesus would restrain the hill tribes. At this period is, perhaps, to be placed the legend of Chronos (Saturn) and Zeus (Jupiter), and not in the Iberian time. A son of Chronos, one of the princes of the Amazons, was sent for safety to the hills, and brought up by those tribes. In subsequent contests, the young man, by means of the tribes, defended his father's kingdom, and afterwards, by the help of those allies, deposed his father. Such may be the real origin of the Jovian legends, and in time we may be able to classify such materials as have been handed down to us.

The legends point to a settlement of Crete by Mygdon, or Minos, at the head of a body of adventurers, including numbers of the hill tribes, by whom the name was given to Ida, who introduced and practised the rites of Cybele, as the more advanced settlers did that of their deified ancestor,—Jove. Hence, the localisation in Crete of so many Jovian legends.

It is strange that the worship of Cybele waned in later times at Ephesus ; and this may have been owing to the dying off of the hill tribes. The mysteries and magic rites of Ephesus may have been their legacy. It is strange, too, that the worship of Jove himself did not flourish in his own birthplace and cradle at Ephesus ; but the great god was Diana at Ephesus, at Magnesia, and in the neighbouring country. Diana must have been a goddess of after-ages, perhaps of the Iberians, who fused the worship of a natural goddess with that of Cybele : hence the birth of Diana at Ephesus. The worship of a deified man would flourish best at a distance ; and so, that of Jove

was developed among the Hellenes, and their princes claimed descent from the gods. It is, however, worthy of notice, that the Megabyzi, the high-priests of Diana at Ephesus, were eunuchs, which is suggestive of their connexion with the ancient priesthood of the Cybele.

The Hellenes, coming later, worked up the older mythology into a system, which in Hesiod is naturalistic in its origin. Hence we have Heaven and Earth producing Time and the Mother of the Gods, these were the parents of Jupiter, and Jupiter of Diana and the later gods. Time is, perhaps, only a term for the men of unknown antiquity, and not, as it was later understood, as the passage of events. This artificial and consistent genealogy, afterwards adopted among the Greeks and Romans, and into which they introduced all local gods, does not represent the original state of affairs, nor are the names employed by the Hellenic Indo-European mythologists susceptible of giving us a clue to the real origins.

After the Amazon time, the worship of Cybele was maintained through that of the Iberians, down to the arrival of the Hellenes. Each contending party would use the hill tribes, and each conqueror of the port or citadel on the plain would acquire the tribute of the smelters and charcoal-burners.

The name of Cercopes I find mixed with that of Leleges in the legends of Asia Minor, Crete and the islands generally. There must have been many races, of various origin, down to the period of the Hellenic invaders and colonisers. Each leader, Iberian and Hellenic, would, in his way, head bands not only of his own people but of hillmen, particularly those useful as smiths and armourers, and also when they led forth colonies. Various races are recognisable in the history of Crete.

Many of these migrations must have taken place antecedent to any movement of the Phœnicians in the Levant seas. The hillmen had a share in the migrations to Crete, Cyprus, Rhodes, Lemnos, Samothrace, and, it is to be presumed, to the European Continent. To them may be attributed the mountain names of Ida and Olympus; many of the mountain names of Asia Minor and Greece appear to be neither Amazon nor Iberian; very few Iberian.

The metals worked by the Khalubes may be taken to be iron, bronze, silver, and gold, and these they worked upon into weapons and armour, but the gold discoveries of the golden age of Saturn must have been performed by the Amazons or Iberians.

While their descendants, and afterwards aliens, carried on the metal-working labours of the Khalubes down to our day, another part of their national existence was represented by the

priests of Cybele, degenerating in the Roman epoch to a mob of loafing adventurers, imitating the debasement of savages. The Kuretes and Korubantes of Ephesus and Crete, and the Kabeiri of Samothrace, coming under more intellectual auspices, developed a system of mysteries or initiation, and practised magic and incantations, but the Galli of Pessinos, in a wilder district, preserved the native barbarism.

The chief points here sought to be explained are the situation of the Daktyli, their occupation as metal-workers in the hills, their connection with the worship of the mother of the gods, and the relationship of the Daktyli and their neighbours with the Khalubes of the east and of classic times. Further, the share the Daktyli had in the Jovian legends, and in the diffusion of metal-working and colonization in the islands of the eastern Mediterranean, and most probably in Europe.

The further study of this subject will elucidate the relations of the Amazons, the Iberians, the undefined Cecropes, Leleges and Pelasgi, and of the Hellenes, and the true history of their various migrations. By the help of a few remaining words and by myths, we may identify them with the archaic history of India, as the Amazons are already philologically connected with the valleys of the Himalayas and Assam.

If we can assign to each stock its national mythology, we may obtain a better means of identification. The European relations of the Hellenes and the Iberians are known; further investigations may develop those of the Khalubes and Amazons. It may be that among these hill tribes we may find explanations of the legends of the colonies from Africa, established in the north, and that the ethnology and mythology of some of the hill tribes may be found to have a southern relationship with Ethiopia and not an eastern one with India. The giants of Tartarus, the common offspring of heaven and earth, may symbolise the black races, which may have been localised in Asia Minor as in India. The chief endeavour throughout has been to analyse the confused mass of facts, and to assign each to its own locality; and particularly to Asia Minor, those belonging to that ancient and remarkable centre of civilisation, thereby illustrating the antiquity of its civilisation and that of the useful arts, better developed and recorded there than in Continental Greece.

The legend of Saturn devouring his children may be a confused reminiscence of the cannibalism or bloody practices of the aborigines. Many of the Galli were eunuchs, for which various legendary reasons were given relating to the Mother of the Gods, but the practice was, perhaps, aboriginal, and connected with some propensity for castration, such as exists in

Russian skopetz. When a young man resorted to this rite, he threw off his clothes, rushed naked into a troop of Galli, and castrated himself with a sword or rather long knife. He then ran about the streets, bearing in his hands the marks of his mutilation, which he threw into some house, and in that house put on the clothing of a woman. In later times they travelled about from village to village, carrying an image of the goddess on an ass, singing verses and begging alms. One of them played the pipe, and the others, throwing their Phrygian caps on the ground, fell into furious agitation, cutting and wounding themselves in various parts of the body. They got liberal alms. At Rome they paraded about from door to door. In the great sacrifices of the goddess they tossed their heads with great rapidity, violently contorting their bodies and limbs, and dancing to the sound of drums and flutes. It is strange to notice a likeness to dervish practices. The Galli degenerated into dissolute vagabonds. In other festivals the sacrificants of the goddess, amid a confused noise of timbrels, pipes, and cymbals, howled as if mad, using the most obscene language and most indecent gestures. [Compare Sir W. Elliot's paper, which will appear in a subsequent number.]

It is as well to call attention to the Yuruks inhabiting the mountains of Western Asia Minor, whose ethnology is undetermined. They appear to be a separate people from the Turkomans, but have not been studied. The Chinganees, or gipsies, are sometimes called Yuruks in error. The Yuruks keep cattle in the hills and neighbouring plains, and also cut wood and burn charcoal, but are not smelters. The charcoal burning is deserving of notice. They are nominally Mahometans, but their exact creed is not known. They are not considered as Sunnite or orthodox by the Turks, but are called Kizzilbash, Redheads, or Heretics, a name applied to the Shiites, though the Yuruks are not supposed by the Turks to be Shiites like the Persians. They are reproached with various irregularities. They do not say the namaz or daily prayers, or frequent the mosques. They hold secret assemblies at the new moon in the hills, these assemblies being watched by sentinels to prevent intrusion. On account of these assemblies the Yuruks have claimed affinity with the Freemasons. The Yuruks speak Turkish of the Anatolian dialect.

If the Yuruks should be descendants of the hill tribes, their ceremonies may be representations of the ancient mysteries.

Some remarks were made by the President, Mr. Hyde Clarke, and Mr. Cull.
